

nature.¹ In higher religions, however, the hero himself is sacrificed. This signifies the surrender not merely of sexual *libido*, but of the entire infantile personality. Here, therefore, the Christian religion is superior even to the highest cults, such as the Mithraic, which is historically displaced.

In this way man's primitive tendencies—whether animal or childish—are finally surrendered. The *libido* is freed for a completer devotion to life and to reality.

This, then, is the great theme which Jung discovers in every myth and every legend. His contention is supported with a mass of evidence and a wealth of illustration drawn from every available source. In the fancies of neurotics like Miss Miller, in the imagery of poets like Nietzsche, in epics such as *Hiawatha*, in dramas such as *Faust* and *Siegfried*, in ancient religions such as those of Egypt, India and Greece, in the folk-stories of every race and the fairy tales of every people, in the ceremonies and doctrines of Christianity itself, he finds this motive circulating, like the hidden sap that brings life and growth to every tree. The struggles of the life-impulse are for him the key to every mystery.

His psychology of religion may best be summarised in his own words: "Religious systems are institutions which first receive, then organise and gradually sublimate, those motor forces of the animal nature which are not immediately available for cultural purposes. . . . The part of the *libido*, however, which erects religious structures is in the last analysis always fixed on the mother." Hence, with the progress of civilisation such structures become inadequate, since, "to fill out the boundaries of the personality to the utmost, man needs his whole *libido*. Then, and not till then, is he in a condition to do his best." Occasionally erroneous, often obscure, always suggestive, the views thus formulated must invariably command attention, even when they provoke dissent.

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Wattal, P. K., M.A., Assistant-General, Bombay. *The Population Problem in India: A Census Study.* Messrs. Coleman and Co, 1916; pp. 83; price Re. 1.

WE have travelled far from the patriarchal days when it could truly be said with regard to offspring, "Happy is the man that hath his quiver full of them." Mr. Wattal in his *Census Study* advances arguments and statistics to prove that in India at present the reverse is the case. Most men are theoretically opposed to Neo-Malthusianism, especially when it is practised by others than themselves. The confirmed bachelor is often vehement in denunciation of those who fail to increase and multiply. Nevertheless prudence continues to impose an increasing check on extravagance in reproduction. The claim to optional maternity is not uncommon among women. Now that they are bread-winners the former passive submission to the desires of him who is no longer their lord can hardly be expected. The natural laws which restrain the plethora of life within the limits of subsistence are to a great extent counteracted by human intelligence. But if that intelligence is invoked to swell the ranks of sheltered lives by artificial means of protection, it is difficult to deny a corresponding right of decision as to the number of lives to be so sheltered. For the time being exceptional conditions have been created by the War so far as Europe is concerned. It will be some time before the wastage of life can be repaired by the full use of all the agencies available. The Teuton apparently has scrapped the moral law in order to make more men. Judging by reports, the human stud has

¹ Circumcision, the slaying of the firstborn, perhaps human sacrifices generally may come under the same head. Jung aptly quotes in his appendix a ceremony from Frazer (*Golden Bough*, Pt. IV., p. 415).

² When a King of Uganda wished to live for ever he went . . . to a feast . . . A member of the clan was beaten to death . . . and flayed . . . After this ceremony the king was supposed to live for ever, but from that day he was never allowed to see his mother again.

become an institution. We hear of formerly virtuous maidens officially becoming mothers under a system of State Parthenogenesis. But in India the problem of congested areas presents itself. Mr. Wattal in his pamphlet runs through the gamut of eugenic laws. His facts are clearly marshalled, and a periodical recapitulation keeps the array well under review. The practice of premature marriage, the traditional curse pronounced against sterility, the obligation for every Hindu for the good of his soul to beget a son, produce a high birth-rate; but, owing to an enormous infantile mortality, immature parentage results in an abnormally small natural increase and lessens the expectation of life. From these baneful effects of the Mohammedans, not being slaves to caste, are exempt and are therefore more wholesomely prolific, as are also the aboriginal tribes called *Animists*. Thus, as is the case elsewhere, cerebral development and fecundity are in inverse ratio, and the rate of reproduction among the lower strata of population is disproportionately large.

Mr. Wattal regards a diminution of the birth-rate and later marriages as the obvious remedies, but does not hopefullv regard the prospects of eugenics in a land of rigid tradition and sacerdotalism. The adoption of the voluntary restraint in married life he considers necessary and proceeds to deal with the objections to such a course. To these he does not attach much importance. He is of opinion that "the ultimate test of a moral or a non-moral act is not whether it is or is not in accordance with the views entertained on the subject at the time, but whether it does or does not conduce to the preservation of the race." Our existing social customs, he adds, are "more non-moral in this sense than any system of artificial limitation can possibly be." To emigration as a relief for over-population he does not look with much hope. The industrial population is declining owing to the displacement of manual work by machinery. Extended irrigation is required for any considerable increase of the means of subsistence, but no very bright prospect presents itself in this direction.

The author has no panacea to offer; he puts forward a problem, but does not attempt a complete solution; he falls back to the conclusion that in spite of all difficulties moral restraint affords the best hope of alleviation of the conditions of existence in India. Mr. Wattall cannot be said to be optimistic. Statistics do not tend towards faith; indeed, King David incurred Divine wrath for having recourse to them. Doubtless the ponderous mills of evolution, which grind slow but exceeding small, will eventually work out some means of salvation. J. C.

Spurrell, H. G. F. *Modern Man and his Forerunners: A Short Study of the Human Species, Living and Extinct.* London: G. Bell and Sons, Ltd.; 1917; pp. 192; 5 illustrations and map; price 7s. 6d. net.

THE chapters on the zoological position of man and extinct species and races of man and their culture give a fair summary of our knowledge on these subjects; naturally, on some points an author may hold views which do not appeal so strongly to a reviewer, but in this case, as in so many others, there is plenty of room for divergencies of opinion. Mr. Spurrell rightly emphasises the great physical and cultural distinction between Neanderthal man and "modern man," though at one time they were contemporaries, and he lays stress on the social tendencies of the latter as one of the most important factors in his advance, whereas he assumes, and probably correctly, the opposite characterised the Neanderthal species. A protest must be raised against the giving of even approximate dates for the archaic cultures without a caution that they are purely guesswork. The tendencies of the author may be illustrated by the following sentences taken from his account of Neolithic man: "As the advantages of discipline were felt, if not consciously perceived, the tribe